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WOMAN'S WORK

A Foreign Missions Magazine

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"THE VERY BEST SHARPENER OF ANY MAN'S INTELLECT IS AN INTEREST IN THE HUMAN LIFE AROUND YOU; A LIKING OF FOLKS, A DETERMINATION TO KEEP IN TOUCH WITH FOLKS, TO *KNOW* EVERYBODY WITH WHOM YOU COME IN CONTACT."

NOLAN R. BEST,
Editor of "The Continent."

At Conference with Outgoing Missionaries, June, 1917.

THE NATIONAL SERVICE COMMISSION of the Presbyterian Church, U. S. A., was appointed by the General Assembly at Dallas, for the purpose of "rendering to the Government and the President of the United States some distinct service in this hour of great need." At a meeting held with Mr. Herbert Hoover in Washington, on July 17th, the following Resolutions were among those which were adopted, and will be of interest to all loyal Presbyterian women:—

RESOLVED:

That the representatives of the Presbyterian Churches here present, the Presbyterian Church in the U. S., the United Presbyterian Church of North America, and the Presbyterian Church in the U. S. A., beg to assure Mr. Herbert Hoover of our implicit faith in him and in his associates, and our deep and genuine interest in the great problem of food conservation. We pledge ourselves to co-operate with Mr. Hoover and his associates in every possible manner, not only in our Synods, Presbyteries and Congregations, but in our homes as well.

RESOLVED:

That in view of the extreme shortage in the world's wheat crop and meat supply, and our own habits of wastefulness, and in order to save that we may relieve present urgent distress and avert widespread famine and disaster in the immediate future, we heartily endorse the desirability and necessity of having one wheatless and one meatless meal each day, and commend it for immediate adoption to every household within the circle of our influence.

THE Kodoli station of the Western India Mission has again been bereaved. With a force entirely too small to carry on the work, it was necessary for Miss Kathryn Stewart, after Miss Patton's death, to superintend the "Esther Patton School," until in her own weakened condition, after an appendicitis operation, she succumbed to an attack of diphtheria on May 12th.

As an illustration of Miss Stewart's work at Kodoli we quote from her report of 1916:

"I wonder what you do with all these reports and letters. Do you have some such method as the proverbial professor, who not wishing to waste time over stupid examination papers, threw them all up to the ceiling; then marked 'excellent' those that stuck there, 'good' those that fell on the desk, 'passed' those that fell on the chair, and 'failed' those that fell on the floor? No doubt you have many for the floor, yet *one must write for the ceiling.*"

From letters received from her coworkers at Kodoli, and from the closing words of the report—"Yours in Dead Earnest", we are sure that Miss

Stewart's work in the school was of the "ceiling" type. The Assembly's Board is ready to send reinforcements for this station so that Miss Seiler, who has just taken up her work, may not be overtaxed as the others were, and will gladly welcome recruits for the place left vacant by Miss Stewart's death. WHO WILL VOLUNTEER?

WHILE our missionary force in China up to the present time has not been involved in the great European War, except for a brief period in the city of Tsingtau, at the beginning of the conflict, still in South China there have been "perils from robbers" as the Lien Chou missionaries who went on an itinerating trip not many months ago can testify. While preparing lunch on the boat, firing was heard but the missionaries did not realize they were the target until they heard the bullets strike the boat and that in spite of the American flag they were flying. Refuge was sought in the bottom of the boat behind boxes and trunks. One bullet hit a coolie in the knee, one broke the jar of boiled drinking water, one entered Miss Patterson's roll of bedding, making many holes in sheets and mosquito netting. Soldiers came to the rescue and it was afterwards learned that the American flag had not been recognized by the robbers, hence the shots.

THE Evangelistic Campaign which has been carried on in India during the past year was a CAMPAIGN OF WOMEN. Both in the morning and the evening parties of women went out to the villages, mohallas and private homes, gathering around them groups of women and children to whom the Gospel messages were preached. About *sixteen thousand women* are supposed to have been reached in this way during the week. One presbytery reports that the women of the presbytery raised Rs. 203 more than they were asked to raise. The "Christian Farm Colony of Ashapura reports a great stirring up. Every farmer in the village *with their wives* with them, went off into the surrounding villages. Never has there been such enthusiasm and zeal in preaching the Gospel."

OF the force of sixty-one American missionaries connected with the West Africa Mission there are twenty-four at home on furlough, anxiously awaiting the permission of the French Government to return to their field. The terms of service of most of those on the field are overdue, but they cannot come home until the ones at home return to Africa. They all need your prayers for patience and strength.

TRAVELLING with children is always an item to be seriously considered by the missionary; but when sickness is coupled with the travel, it is not always a laughing matter. However, we have often noted that at these times the missionary's sense of humor comes to his rescue, and a note from the Rev. E. D. Lucas of Lahore, India, en route to his field, is an illustration of it. He writes from San Francisco. "Both of our children have the whooping cough. It adds much to the incidents of world-travel to have two *whooping* Indians in your caravan, whatever the people around you may think of it!"

TREASURER DWIGHT H. DAY, of the Assembly's Board, has a leave of absence from his duties at the Mission Rooms to enable him to spend a few months at one of the large training camps, probably in Arkansas, where he will engage in religious work for the soldiers. Mr. Henry W. Hodge, a member of the Board, is leaving for France to engage in the construction of bridges in connection with General Pershing's army. Mr. Hodge is an expert in bridge engineering.

Our Missionaries in Africa

AND POST OFFICE ADDRESSES

General Address, except Benito: Care American Presbyterian Mission, Kribi, Cameroun, W. Africa. Benito Mail: Mission Americana, Rio Benito, Guinea, Espanola, W. Africa.

Mrs. O. H. Pinney,	Benito	Mrs. E. Cozzens,	Elat	Mrs. A. B. Patterson,	Lolodorf
Mrs. John Wright,	"	Mrs. F. H. Hope,	"	Miss Ruth Aikin,	"
Mrs. A. G. Adams,	Batanga	Miss Verna E. Eick,	"	Miss Christine Suderman,	Metet
Mrs. H. A. Hoisington,	"	Mrs. F. W. Neal,	Lolodorf	Mrs. G. S. Schwab,	"
Miss Marie Gocker,	"	Mrs. W. S. Lehman,	"	Mrs. D. Coe Love,	Fulasi
Mrs. H. L. Weber,	Efulen				

In this country: Mrs. E. Cozzens, Cor. Curtis and Willow Streets, San Jose, California; Mrs. William M. Dager, 575 University Street, Wooster, Ohio; Mrs. F. O. Emerson, 57 Grant Avenue, Auburn, N. Y.; Mrs. R. H. Evans, 1440 North Eden Street, Baltimore, Md.; Mrs. L. B. Good, 602 University Street, Wooster, Ohio; Mrs. L. D. Heminger, 308 East 51st Street, Los Angeles, Cal.; Mrs. Silas F. Johnson, 1443 Armadale Avenue, Los Angeles, Cal.; Mrs. W. C. Johnston, 135 Duncan Avenue, Washington, Pa.; Mrs. Peter J. Kapteyn, 606 Bealle Ave., Wooster, Ohio; Mrs. A. N. Krug, R. R. No. 1, Wooster, Ohio; Miss Hilde Laible, care of Mr. Kalb, Hollister, Missouri; Mrs. Jacob Reis, Jr., 606 University Street, Wooster, Ohio; Mrs. F. R. Senska, Eldora, Iowa.

The Vanguard

Miss Gocker's French Class at Batanga.

When the Kamerun District in West Africa (now Cameroun), where the Presbyterian Mission is at work, was evacuated by the Germans in January, 1916, and the French came in, one of the first problems the Mission had to face was the fact that if the schools were to be carried on, French must be taught in place of the German which had hitherto been taught with the Bulu. It was a problem indeed, for aside from Miss Marie Gocker there was no one in the Mission who could teach in French who was not either at home or about to leave on a much-needed furlough. But the West Africa Mission has never been stopped by obstacles, and with its customary vim and push it proceeded to get rid of *this* obstacle by assigning to Miss Marie Gocker the duty of teaching a French class composed of nineteen of the former village school teachers. This class met at Batanga for three months, at the end of which time it was inspected by the French officials and a most commendatory letter was written to Miss Gocker by the Governor of the Colonies, complimenting her on the work accomplished. This class has broadened out to 228 pupils, 144 of whom are picked representatives of the different stations of the Mission, who have formerly been teachers and who expect to resume their work after they have received sufficient instruction. A simple French text-book has been prepared by Miss Gocker which was printed on the Mission press at Elat.

These young men now under instruction are the *Vanguard of the French-speaking force of the West Africa Mission.*

Miss Gocker writes from Batanga: Once in a while I get out on Saturdays to the neighboring towns. One of these times I went to the head woman's town. She holds the position of town chief and is entirely equal to it. But while she holds supreme authority and the men obey her orders, she is behind in her church relations. Some hindrances have kept her back. Now, however, she is again in the Nsamba (catechumen class) and is looking eagerly forward to the time when she will be installed as a full church member. She is very eager for the "Word of God" and induces others to attend the meetings. One has no trouble to get an audience, for like a magician she makes them all come. She certainly is an interesting character and I wish we could hold weekly meetings in her town and, if possible, influence more for the Christian life.

With the Mvele People

WHEN the Basle Mission was compelled on account of war conditions to leave their work in the Cameroun district of W. Africa, it fell to the lot of the missionaries of the Presbyterian Board to look after this work as far as was feasible with the limited force of missionaries in the country, REV. F. W. NEAL of MacLean station, Cameroun, W. Africa, made a trip to the Mvele country, where the Basle missionaries had been at work. He writes of the work:

THE nearest town of that tribe is about 24 miles to the north of us, half of which distance is through a large forest without a single village to break the vastness of the solitude. The only ones we have been able so far to send are six school-boy evangelists. Not having the oversight and help of a missionary, some of the members of the mission churches have lapsed, but were very glad to have the missionary help them to straighten up again. Out of 154 church members whom I examined, two-thirds of them were not in a condition to enter the church in good standing. Just before the Basle missionaries left the field they baptized many who had not been through the regular course of instruction and testing which accounts for the large percentage mentioned above. Over 100 Basle confessors were re-written and some 300 were also written that had confessed since the Presbyterian evangelists began work there. Only such results could be so quickly obtained in a field where faithful sowing had been going on for years.

The people of this tribe are not lazy. They have a great zeal in building houses of worship. In every place we visited there was a nice building erected, and an enthusiastic body of Christians. The churches in this district are made of clay on a frame construction, and then painted on the outside with a coating of white clay, which makes a very neat appearing building. The seats made of split logs on posts were also nicely arranged. I wish our Christians at home could hear them sing—such volume and earnestness withal.

I know of no other tribe that has so many native medicines and fetishes as the Mvele. When I was leaving I came to a town about noon and asked for the headman of the town, as I wished to get some food for my boys. Upon being told that a white man wished to see him, he went first and washed his hands in a weed that was supposed to make the white man friendly. My boys in their zeal pulled up his medicine and he came to me empty-handed to complain about their act. I spoke somewhat crossly to the headman because he did not bring the required food and refused to hear anything about the boys until the food was delivered. He went back and got the food and was paid for the same. We parted friends. I have wondered if he still believes in his medicine.

In many places along the way one can see well-built towns deserted because of the advice of some medicine man. They make "medicine" to find out when they are going to die, to know whether they should go on a journey when they wish to go hunting, in fact for practically everything. Other tribes make "medicine," but I know of no other tribe that makes it so openly as the Mvele.

The last week of October I went again to the Mvele country for a Communion service. Four members of the Session of the Lolodorf Church went with me to examine those who were to unite with us. One elder of the Basle Church, after being examined, was asked to sit with us in conference. Fifty-one were accepted as worthy to partake of the Communion after examining over twice as many in the two days. An audience of over 700 gathered on Sunday morning, at which time they also made an offering of 120 marks. The number of confessors had increased

another 300 in the three months between my two visits. One man in this land, when he confessed, put away eight wives and became a Christian with the ninth. In the course of the next month he led three others older than himself to Christ. My bicycle broke on this trip and I had to walk over a hundred miles, but I enjoyed it.

Last Communion I baptized 167 at the five communion points; advanced 394 into the first Catechumen Class and wrote nearly 1,000 confessors. There are over 1,200 in the village schools, most of which are larger than usual, but the tuition is lower. Our work is going forward in spite of the things of this earth—changes of Government and frequent changes of those who have the work in charge.

Returning from an itinerating trip

Eager to Hear

At one place nine miles from the station a happy evangelist awaited the missionary and his wife. "His father and mother had arrived" (the missionary and his wife). We found also an old man who "knew how to fire a gun in the days behind us." He took our gun and doubtless the whole community prayed its best, both heathen and Christian, that he might kill an animal, preferably a pig. Meanwhile we got the people together and had a meeting with them. Had a few confessors at its close. After it was over and the people had loudly admired Mrs. Schwab's hair and watched us eat and had inspected our baggage, from a hut's distance, they decided it might be time to go home to cook the evening's meal for their husbands. So they left us with the promise to return again to see us. Meanwhile our hunter had returned with an antelope and about that instant we had a host of friends. We were glad for our boys and the people who had assisted the evangelist. They filled themselves with soup and cassava.

A FLICKERING LIGHT

At another village, the Headman, an Omvang, is a "deep-dyed" villain of as fine a type as ever Conan Doyle produced from his imaginative brain. In fact, I believe Conan Doyle could get something good from meeting him. The people of this community are not much behind the headman in everything except courage to do the bad. So the Gospel message has not much of a reception. Yet this fellow insists that we must allow the words of God to remain in his place. Probably he hopes to enjoy any virtue which may accrue to him for having a "God-man" in his village. But we left him and went a few miles further in time to "make morning prayers" for the "bark-cloth, loin-clad" schoolboys. By this time the birds had begun to awaken and some streaks of dawn appeared as we gathered in the school chapel, the drum having been pounded and the shivering people gathered. How rich in God and His Word are our communities at home. Here is this one feeble "light" flickering in a howling wilderness of sin and Satan servers.

SLEEPING SICKNESS

A raging hurricane, but service at 10.30 a. m. on the Sunday, with about 125 present, then another service of about an hour for the women; then another crowd and another service, everyone remaining and, finally, after two o'clock, we concluded. I presume

this is what is meant by the Gospel's being "dear" or "precious" in a land. One can stand a good, long series of services without going to sleep. Indeed, it is not a very safe thing to do here. "She went to sleep at service, during the talk, so we decided she had the sleeping sickness," was one quarrel I had to adjust. Defendant complained that his wife had been wrongfully accused and slandered. All suspects, for a fear of the disease is upon them, are at once isolated from the community and compelled to live in a hut alone in the tall grass or forest, where most of them eventually die sooner than need be of neglect and hunger. The French are soon to re-open a camp for these patients where the Germans had established one. Speed the day!

BACK TO NATURE

One morning after travelling in a canoe we reached Atok, where is a plantation into which some $100,000 has been put. One would never believe it to look at the place now so overgrown that it was hard to find even the post-holes where the white man's house had been. "Back to Nature" is no idle word in the bush. But we had not come to see a plantation but to see the people of one of the most powerful of the Makae headsman and himself. We found them at home, swarms of them building a large new town which we inspected and duly admired, thus creating a feeling on the part of the people that the white man knows and can appreciate what is superfine in their eyes. We told them of the things of God. We talked about opening work there. The Chief was surprised that we had not brought some one with us to remain and open the work.

Mrs. Schwab was much appreciated by the women, for no white woman had ever been to see them before. "And we can talk to her! Why, she talks Yebekole!" We left these people feeling much as we would if we had been returning from the funeral of some dear friend, thinking what a hopelessly dark outlook for the future. Without God, without hope, toys of every stronger individual's whims and caprices; but we tried to bring a word of hope to these people sitting in the shadow.

Many other incidents could be told of this trip. But the missionary brought back with him a strong yearning that he might be able to send to these poor people who are so eager to hear the Word, some one to live in their towns and teach them the things of God. But the workers are so few, and the harvest must wait.

George Schwab.

METET.

AN AFRICAN CONUNDRUM.

IS IT not possible that one among those 1,000,000, or perhaps I ought to add another "0," of Jews in your town (N. Y.) knows the music of the song the Children of Israel and Moses sang after they had crossed the Red Sea and seen the destruction of the King of Egypt and his outfit? We have been translating "into Bulu" the second book of Moses, and have reached the song, and now the boys demand of me that I teach it to them "so they can sing it like Moses"! And they are very much surprised that the tune they used is unfamiliar to me. WHO CAN COME TO OUR RESCUE?

Mr. Beanland is in the same fix. *His* theologs demand that he give them the original music to which the Psalms were sung in the Temple service. They are studying the Book of Psalms.

George Schwab.

AN offering of the three churches at the Batanga station and two outposts amounted to $1,622 and came from the deep poverty of the people, for the working man's wage is but the equivalent of six cents a day. Then there have been 1,000 confessions of Christ in seven months' time, which would surely indicate that although these people are now without their regular shepherds, yet the Great Shepherd of the sheep has not forgotten them in their time of need. In my twenty-one years' experience in this mission, I have never seen greater poverty on the part of the people than there is at present, but the freedom from the ordinary aims and ambitions of their lives seems to have left them free to think upon spiritual truths and their meditation has resulted in action.

Frank D. P. Hickman.

Communion Sunday at Eedenge, Dec., 1914, 70 miles from Fulasi. Photo. R. H. Evans.

My Bulu Boys

A Rainy Day

It's morning and its just pouring. Fo'ozo, with ducking head and wrapped into his square loincloth so that he looks like a walking mummy, comes up to my door: "And would we surely ring the bell today?" with a very descriptive look at the dismal world at large. "Why, yes, of course, that won't last long" say I with more assurance and optimism than I possess; and soon Fo'ozo's clever athletic arms make the drumbeats ring into the ears of many an unwilling schoolboy for miles around. Yet when, high up in the tree, the bell rings, for a while, there comes a veritable forest of banana leaves up the hill, little streams of water trickling down onto the brown backs underneath; and a little shivering shaver, with a whimsical look gives a glance up to the bell in the tree and another sideways at me, remarking: "Certainly, that tree bears a bad fruit, rain or shine, it always speaks."

Though I do not stop school very easily because of rain, yet on a day like this I am lenient with the latecomers, knowing that many come from far, and that many have to swim rivers. As a rule the tardy ones have to stand up half an hour during beginning exercises and the three last ones get a whipping; they wouldn't mind the standing up such a lot but they would hate to be the three last ones. Soon the hot sun comes out and I let them dry themselves on the installment plan, having them hang their shirts and loincloths on the low bark walls of our schoolbuilding. Studies meanwhile go right on, all the different branches with the help of many native teachers, and at recess a dry and happy crowd plays outdoors.

Palavers

Some have grievances. Recess is the time for talking palavers. What kind of a palaver? Oh, anything in the line of a lawsuit, from a broken slate-pencil up to stolen wives, poisoned husbands, insufficient dowries, etc. And since many of my boys are of marriageable age and buying wives, palavers are never wanting. Up comes little Nsim in his windy red loincloth: "I have a palaver against Bijo." "Alright, say on" (this with the dignity of a Buluchief). "Bijo owes me 5 pfennig (1½c) and he owes me that many nights, not a day passes but I ask him and he never returns it; I tired out asking him"; with a frown of righteous indignation at Bijo. Since a Bulu is never out of debt and rather borrows than eats—no, sleeps—I al-

ways encourage paying debts. "Bijo, is Nsim saying true, do you owe him that?" "I do." "Why then, do you not pay him back?" "It is that way: not that I hate to give him what I owe, no, but I have lent 5 pfennig to another boy and cannot get it back." "All right, call him." Boy number three comes, confesses to owe, assures not to hate to pay number two but has unfortunately lent 5 pf. to Nsim and cannot get them back. Call the whole thing off? Not with a Bulu, no such abstract dealings as that. I lend 5 pf. to Nsim to pay his debt to number three, he pays number two, he gives it to Nsim who returns it to me, and the crowd of young financiers walk off contentedly.

I like palavers as well as my boys do; it's one chance where one in a land of unrighteousness (chiefs ruling by the principle of the big fish swallowing up the little one) can administer some righteous judgment, and how I delight to see my brown teachers to whom I turn over all the small palavers, judge according to right and not to power or influence or relationship.

A HOLIDAY

Though all the boys come to school voluntarily and pay their tuition out of their meager means, they often have to run away from home at night, because of their heathen fathers' opposition, yet when about two-thirds of the term is over they begin to come to me, "How many more nights till school is out?" Unused to the steady work and discipline they say: "I long for my village; it's many days that I have not eaten out of my mother's pot." Then we have to make a holiday; either my black hunter kills a wild pig and we cook it and at night sit in groups of ten or twelve around each pot gobbling up the whole pig, or we have a hunting-day. One-third of the boys sneak out into the forest early in the morning, setting up their nets in a big half-circle, and the rest of us come later, shouting and hollering to drive the animals into the net, where the concealed boys kill them with their spears. Once we got, in a short time, three big red antelopes, two small gray ones, a mud-turtle and an immense snail. It all went into the pot together.

VACATION DAYS

Bundles have been packed the night before, and after final prayers the boys fly off the hill like chickens out of the coop, home to mother's peanut porridge with a good monkey-bone in it! Some stay to be sent out as teachers into way-off jungle villages to bring the people there the first news of God. Comes one boy to me: "I have a little question to ask." "Ask on." "This term I have become a man of God; many evil things have I done in my village with my companions. My heart fears to go back, fears to deny God when with my old companions again. Could you not send me out to another village teaching? It is hard to live with a turned heart in the old town." My heart goes out in pity to him; don't I know it by experience! Yet I tell him that he has to live down his past, that I could not use an untried weak Christian for a teacher, and I tell him that God fixes up a lot of troubles for us if we have confidence and courage. He goes off determined to face the evil of past days, to make good what he can, and to influence his former companions. These, my boys, are the real missionaries. One of them sits by the sun-flooded door of his mother's dark bark-hut, reading to himself aloud out of the Gospel, while she is busy with the evening meal in the clay-pot over the fire on the three big stones. Soon she interrupts him: "Ah, boy of mine, what queer things are you saying there?" And he tells her: "These are the words the white people taught us where I went to school, you know." And he tells her of God, of Christ, and of resurrection. Astonished does she listen, and arresting her work, she

warns him: "I tell you, be not so quick to accept white man's saying; ever since I was born, or my mother or my grandmother, no one has ever heard of such a thing. Such things never happen. Perhaps among white people, but not amongst us; don't be so quick to believe white man's sayings." "Ah, mother of mine," says he, "but these words are not white man's words, those are the words of God; God Himself has come to the land of the white man and has told them all about Himself, and they have written it down in a book so as not to forget and they now have come to tell us." And so in his humble way he teaches his mother, until with the help of the Holy Spirit he brings her to God. Happily does he introduce her to me next communion day as he brings her to be examined for entrance into the catechumen class. Others follow, and so one boy has often transformed a whole village.

Hilda Laible.

EFULEN.

The Story of Bilo'o

A WAR VICTIM

BEFORE the days of any foreign government in the Cameroun, wars of conquest between different tribes were very frequent and often resulted in the capture of quite large numbers of girls and women, and sometimes also some boys were caught. These captives became slaves to the chief who captured them, sometimes being kept in his town and sometimes being sold or disposed of elsewhere.

When Metet station was opened among the Bene people, some workmen were taken from Efulen to help with the building and they soon discovered several of their long-lost Bulu friends who were living as slaves in the Bene towns about Metet.

Among these slaves was an old white-haired woman, Bilo'o by name, very black, wrinkled and toothless, who had been taken when a young woman in a raid made on the Bulu by Mbala Zanana, the chief of Metet.

She and an old sick man, likewise a slave, were living in an old hut back behind the village and she was trying to support herself and him.

The man died and Bilo'o begged us to help her to return to her own people near Efulen, so the matter was taken up with Mbala Zanana's son, to whom, when Mbala had died, Bilo'o, in common with many others, had descended as property.

Women Carriers — West Africa.

It was argued in her behalf that she was so very old that she could no longer work and would only be a burden on his town and that we would see

that she was safely delivered to her relatives among the Bulu, where she would be cared for and receive a decent burial by her own kin.

The younger chief, however, refused to see it as we did, saying, "My father was a great chief and he risked his life to capture her and I cannot allow her to go back and have nothing left in my hand to pay for that great risk; besides, a woman is a woman, and if her people want her they must give a woman in return." He was warned that he must see to it that she had food and reasonable care and that she be not left alone in her little old hut to die and then be thrown out into the forest, as was sometimes done with old slaves, and to this he agreed.

A few years later she became very childish, and often came up to the mission hill leaning hard on a long staff, usually bringing a stick of sugar-cane for the white children.

One evening she suddenly appeared at our door-step with her old garden cutlass—worn to a mere stub—and a little piece of food in a leaf, and announced that she had come to stay. Some of the Christian people of her town were notified and they tried to persuade her to return home with them and although we added our efforts she emphatically refused to be moved—even carried.

A storm was coming up and something must be done. It was war time and salt had attained almost the value of gold, but a teaspoonful was brought from the kitchen and placed in a leaf in her hand. This pleased her very much, but still she did not want to go. Next a spoonful of castor-oil was brought out, over which she smacked her lips with great satisfaction, and with a broad and oily smile she consented to go with her friends.

During the crisis of the war she fell a victim to exposure and hunger, as did a great many of the very old and very young who fled to the shelter of the forest because of their fear of the troops.

METET. *Laura M. Johnson.*

The First Bulu Minister

LAST Sunday the first Bulu was ordained to the Ministry. It has been a long time coming. Away back in the time of the first missionaries who opened up Bulu land for Christ, and in the first group of confessors was Nlata Bikom, then a mere boy—now a real man. Early in his Christian career he resolutely set his face toward the work of Christ. Several years ago he completed his theological studies and since that time he has had charge of a rather difficult church and field.

He was not the only candidate for the ministry in all these years, for there are many. But out here we like to see a man "make good" before giving him the honors. We like to try out our colts. There is a natural inclination among the Africans to "recline on their job," or as they put it, "to sit down" after they have attained their object, so we are rather inclined to let them get into the "habit" of work before decorating them.

This station recently called for apprentices for the three classes at Elat. One each for the carpenter class, cabinet and tailor class. Out of about 25 applicants every one asked to be sent to the tailor class. Why? Because it was a sitting-down occupation.

SIMPLY RESTING

Just leave your workman for a few minutes, come back suddenly and without warning, and you will find them simply "resting" but with one eye out over the tall grass "in case he should come." This is a tired, languid, weary,

listless, exhausting climate and to have been born here must give one an inborn fatigued feeling. So, poor things, don't push them too hard. Don't hang your heart on any one individual or you may be hunting another peg for it. Just remember that they are but one little step out from a long night of pitch darkness of the Dark Continent, and maybe the Light is rather strong for their eyes. This Light shines clear through them and reveals the forbidden and would-be secret things. They have not yet learned to hide their sins, and conceal their blemishes. Child-like is the word and that is one of the reasons why they grow so easily Christward.

One day I was talking with one of my numerous patients by name Kata (crab), about becoming a follower of the Saviour. At my elbow stood Kerosene (so named because of his delightful odor). I had not proceeded far when Kerosene took the matter from my hands and endeavored to show Kata that to continue out of Christ was a dangerous proposition, especially since God has so wonderfully brought him through his operation and had made him a new man again. But Kata's mind and heart are still dusky and stained from long exposure to sin. While Kelosine (as the Bulu pronounce it) was busy with Kata I went down the long line and this is what I heard: "I am not going to be like Kata; I want to be saved and I want to follow the One who has healed my body. I want to begin my life with Christ right now."

A HUMAN BEING

While Nlata was being ordained I was out several miles from Efulen, hunting up a poor persecuted, beaten widow. It seems that her brutal husband got permanently short of breath, and then the whole heathenish community, male, and especially female, proceeded to beat, starve and rob her. I found her naked in the ashes of the fireplace with a woman guarding her. Poor half-dead creature (no food or drink for three days)! When I told her to get up and come with me, she was almost too stiff to move, and probably was frightened to death, for the house upon my arrival was filled mostly with men spectators. Some one gave her a bunch of grass for clothing. As we started I placed myself between her and the crowd of itching hands that longed to take another slap at her, but now there was an unseen hand guarding her and me.

They followed out upon the way and I turned to them and asked, "And where, pray, may you all be going?" Some slunk back, some continued following. "Where is she going?" "To my town," was my curt reply. As my mud-covered, ashen-hued widow was getting several layers off her in a brook we had to cross, I turned to our followers and threw them a bomb in the shape of a remark: "Such brutality is worthy of the Government's attention, and, doubtless, a good, fat fine at this time would be most acceptable. If any one cares to talk about this inhumanity to me before I pass the case along, I shall be 'at home' to-morrow afternoon. This is Sunday and we Christians do not 'talk palavers' on the Lord's Day." They went back and I procured some food in a nearby town and later fed her up at Efulen.

Three days later a subdued delegation from this town waited on me. We talked the palaver and my parting remark as the widow returned with them was: "Remember, I have ears the size of an elephant's and the sound of the slightest unkindness to this widow will cause me to act. Now, go, and treat her as a human being."

And this is why I cannot tell you about the ordination of Nlata.

Efulen, W. Africa. *W. L. Weber.*

A Living Christianity

EVEN though these are busy days I must take time for just a note to you. We are in the midst of a Conference for our Fulasi evangelists. We do not have enough missionaries, so that one man can have a school for all of them, so it is up to the one in charge of the church to call in his evangelists if they are to be called in for a time of refreshing. In having our Conference here we asked them and their wives to come for ten days. In addition to our regular helpers our Session has selected three young men from each of our six communion places who will be our new evangelists. These men and their wives are here. Of our one hundred and ten regular evangelists all but two are here and ninety of their wives.

Our church work is certainly growing. In spite of the fact that money is very, very scarce our collections have fallen off only about one-fifth. Our church work is self-supporting. It has been necessary to cut the evangelists' wages so that they are kept within our offerings, but the evangelists did not cut down their tithe money. In fact some of them raised their tithe money so that many of them are now giving more than one-tenth of their wages back to the church.

The new building at Endenge is the wonder of the country. When we got there for our last communion it seemed best to build at once. So on Sabbath it was announced that the next day we would start the new building and that we would stay over two weeks to put it up. On Monday morning there were one hundred men on hand and at the end of two weeks the building was up and ready for the seats. *There is not a nail in the building; we used bush-rope to tie the sticks.*

The time for women to go to marriages without dowry has not come, but we must make the start and work slowly until women are no longer bought. Our Christians are the first to make the start and really show what a Christian home is like. Just lately there are many of our Christians who are giving their daughters and sisters into marriages without dowry. All of this goes to show that our people want to do better and want to grow and they are making better Christians day by day.

James Robert Love out for a play at his home in Fulasi.

Of all the visitors at the Missions Rooms none are more welcome than the wee lads and lasses who stop for a few hours or days in New York. We give our readers a glimpse of one of these bits of sunshine—for they are all happy children.

Last month I went to the beach to get our long looked for motorcycle and side-car. We have needed it a great deal in our work for we have so much traveling. It is wonderful the way "she" pulls the hills and such a change from a bicycle. Now that we have the motor, gasoline is scarce, but we are hoping to get a supply so that we can use the motor in going to our Communion places this month. With gasoline eighty-three cents a gallon, one would think that those who have gasoline would want to send it out here.

D. Coe Love.

FULASI.

An Old Worker in a New Field

THE Assembly's Board Report of 1916 contained an announcement of the resignation of Miss Elizabeth Christie of the West Africa Mission, who went out under the Board of the North West in 1911. Miss Christie resigned to become the wife of the Rev. G. W. Playfair of the Soudan Inland Mission and is at work in Oro, N. Nigeria. Mrs. Playfair has not forgotten her old friends in the Presbyterian Mission on the West Coast, nor has she forgotten the Mission Rooms at 156 Fifth Avenue. From a letter received only a few weeks ago and from which we quote she seems to be carrying on work in Nigeria with the same energy and enthusiasm with which she worked while with the Presbyterian Board in the Cameroun field.—EDITOR.

WE are in the midst of ten towns, with a population of 4,000 people within a radius of six miles, and others further away who have never heard the Gospel message except the few reached during the three years in which the Soudan Mission has been at work at Oro. The work was begun under great opposition from the chief, but now he is very friendly and we have many encouragements to look for a great harvest in the near future. The church audience is small, but many listen to the story at the more distant towns where schools are being started; and new faces are always appearing in the Sunday audiences.

These people, like the Bulu, are continually seeking new and effective charms when the old fail, but, on the other hand, are confirmed idolaters; a highly colored idol house is to be seen in every town and an altar for sacrifice is just outside the door of every compound. The houses are of clay and those of each household are built together around an open court, the streets between these compounds reminding one of the narrow winding passages in some old European city. The market place is generally quite central and always shaded with trees, but there is no dense forest here, although some great trees would lead one to believe that it was once all forest and has been cut down as the population has increased.

The men do the farming, and large farms they have of yams, corn, guinea-corn, millet, peanuts and cotton. They do much more work than the Bulu men while the women perhaps find life less strenuous than the Bulu women. They keep house as does any African woman, spin cotton, weave and dye cloth, but some of the weaving is done by the men and it surprises me how quickly they can move hands and feet in operating their crude machines.

The surroundings remind me of Elat. The erection of four buildings is keeping Mr. Playfair very busy. We are alone here, the nearest mission station is thirty miles away. There is one on either side of us in the midst of a dense population. Two young men have just gone 800 miles in the interior to begin work in a new tribe whose language has never been written. They will be 12 days' journey from any other station.

We praise God that we are able to go on even during this war—*conquering before Mohammedanism does.*

NEW SUMMER SCHOOL FOR WOMEN'S MISSIONARY SOCIETIES

An outgrowth of the Northfield Summer School, following the same plan of program, and same in spirit as that famous school.

Place—*Wilson College, Chambersburg, Penn.* Beautiful for situation in the Cumberland Valley, rich in historic interest. Hospitality of President Warfield and Chambersburg residents unsurpassed.

Time—June 28 to July 6, 1917—clear, beautiful days.

Personnel—Chairman of Committee, Mrs. Henry W. Peabody, and representatives of fifteen denominations. Registration representing twenty denominations, 533; Presbyterians, 227. Sixteen missionaries representing two hundred and twenty-six years of foreign service. All of these missionaries brought a message during the Conference.

Program—Morning Bible Classes—The Gospel of Mark, Mrs. W. R. Stewart; The Girl and Her Bible, Mrs. H. B. Montgomery; The Meaning of Prayer, Mrs. W. H. Farmer; How to Study the Bible, Mrs. John

Y. Boyd. The subject for Mission Study for 1917-18—Africa, was presented most thoroughly in a two-hour normal study class led by Miss Gertrude Schultz, using "The Lure of Africa," and Mrs. Helen Barrett Montgomery gave daily lectures on Jean Mackenzie's fascinating book, "An African Trail." Methods for Women's Societies were discussed daily in a class led by Mrs. Peabody; Young Women's Methods, Miss Mary Peacock; Methods for Junior Leaders, Miss Nellie Prescott; Pros and Cons of Foreign Missions, Mrs. Farmer; A class on International Friendship by Miss Martha Hixson, and a daily meeting for inquirers in definite missionary service, led by Miss Vernon Halliday, of the Student Volunteer Movement. Afternoons were devoted to recreation, or some special event, such as missionaries' reception, denominational rallies, a delightful reception for the Presbyterians at the Falling Springs Presbyterian Church, and on the Fourth of July a most impressive patriotic missionary pageant on the college campus. Roll call at the Presbyterian Rally revealed Synodical and Presbyterial officers and many delegates from local societies—all in the territory of the Philadelphia Board. Board members present at the Conference were Miss Margaret E. Hodge, Mrs. Wm. Beatty Jennings, Mrs. A. M. Barnes, Miss Agnes Nichols and Miss Evelina Grieves. Presbyterian missionaries present were Miss Blanche Bonine, Miss Alice Wishart, Miss Catherine T. Woods and Mrs. S. M. Jordan. Camp Westminster brought together a strong, interesting group of Presbyterian girls under the leadership of Miss Agnes Nichols. Sunset service "under the oak," with good speakers, summed up the impressions of each full day. The *first* Annual Conference at Wilson College was a success, the power of which was the co-operation and prayer spirit in which it was prepared and which pervaded the classes and meetings. Plans for next year's Conference are already on foot and registrations already coming in!

E. G.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

At Vancouver, June 25—Rev. and Mrs. J. H. Lawrence from North India. Address, E. San Bernardino Ave., Pomona, Calif.

At Vancouver, June 25—Miss Esther V. Hessel (now Mrs. R. T. Meeker) from N. India. Address, Dewar Lake, Saskatchewan, Canada.

At San Francisco, July 7—Miss F. E. Porter from Japan. Address, care of Livermore Sanitarium, Livermore, Calif.

At San Francisco, May 24—Rev. and Mrs. Wm. Imbrie, D.D., of Japan. Address, Lancaster, N. Y.

At San Francisco, July 9—Rev. and Mrs. A. B. Gould of the Punjab Mission. Address, Presbyterian Home, Chautauqua, N. Y.

At San Francisco, June 22—Miss Margaret M. Given of the Punjab Mission. Address, care of 509 S. Wabash Ave., Chicago, Ill., N. W. Board.

At San Francisco, July 9—Mr. and Mrs. Andrew A. Torrance of Shantung. Address, 502 Adams Ave., Huntington, W. Virginia.

At San Francisco, July ——Rev. and Mrs. T. W. Mitchell of Hunan, China. Address, R. D. No. 1, Salvisa, Ky.

At ———, ———Mrs. Robert Fitch, of Central China. Address, Presbyterian Home, Chautauqua, N. Y.

At ———, June 22—Dr. Mary H. Fulton of Central China. Address, 139 S. Euclid Ave., Pasadena, Cal.

DEPARTURES:

From Vancouver, July 5—Returning to Central China, Rev. and Mrs. J. A. Silsby. To join the Central China Mission, Miss Helen C. Silsby.

From Vancouver, August 5—Returning to Central China, Mr. Gilbert McIntosh.

From San Francisco, July 28—Returning to North China, Miss Edith E. Gumbrell, Dr. Maud A. Mackey and Miss Marjorie M. Judson.

From Vancouver, July 5—Returning to North India, Mr. and Mrs. Winfield P. Dudgeon.

From San Francisco, July 28—Returning to the Punjab Mission, Rev. and Mrs. E. E. Lucas and Mr. James M. Benade to join the Punjab Mission.

From San Francisco, July 28—To join the Shantung Mission, Miss Martha Davis and Miss Lucile F. Donaldson. To join the Chosen Mission, Miss Jennie M. Rehrer, and to join the Japan Mission, Miss Evelyn Larsen.

MARRIAGES:

At Urumia, W. Persia, July 5, 1917—Miss Mary E. Lewis to the Rev. W. A. Shedd, D.D., both of the West Persia Mission.

RESIGNATION:

Rev. and Mrs. W. E. Vanderbilt of Mexico. Appointed 1897.

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AFRICA LEAFLETS

A World in Itself	1c.;	10c. doz.	The Host in the Hut	3c.;	30c. doz.
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The Call of the Dark Forest	2c.;	20c. doz.	Question Book	5c.	
Other Children	2c.;	20c. doz.	Historical Sketch, Edition 19	5c.	
Home Life in Western Africa	2c.;	20c. doz.	From Beach to Jungle	10c.	
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"I can ask no greater blessing for Africa than all who read these lines will purchase and use the Year Book of Prayer."—REV. A. W. HALSEY.

GENERAL LEAFLETS

A Talk with the New Young People's Secretary.	Historical Sketch of Latin America, New . . . . . 10c.
The Westminster Guild in Outline.	The Westminster Guild, Her Cousins and Her Aunts . . . . . 5c.

Autobiographical Sketches of the National Westminster Guild Missionaries, New Edition . . . . . 10c.

BOARD SPECIALS

PHILADELPHIA: New set of Africa Postcards, 10c.; The Chief's First White Man, 3c.

NORTHWEST: Black Sheep, $1.50; Thinking Black, $2.00; Mary Slessor: Winning Primitive People.

NEW YORK: How to Use our Annual Report, 2c.; Always Christmas, 2c.

SOUTHWEST: The Chief's First White Man, 3c.; Brass Rods and Beads, 2c.; The African Drum, 2c.

OCCIDENTAL: The Story of Leung Ah Ying, 3c.; The Ringing Bells, 2c.; Annual Report, 10c.

NORTH PACIFIC: Come Over and Help Us, 3c.; Lighting the Dark Continent, 10c.; Suffer Little Children, 2c.

HOME DEPARTMENT

WAYS OF WORKING

On June 5th, 1917, there was held in the Assembly Room at 156 Fifth Avenue, N. Y., a conference of the furloughed missionaries with the Board secretaries. Many interesting facts were gleaned from the visits which the missionaries had made to the churches and societies at home. Many helpful suggestions were made, but we have only space to note one or two of the most striking. A secretary told of the remark made to him by a pastor who had recently had in his church the Rev. W. C. Johnston of Africa. This pastor said:

> "The greatest missionary address I ever heard was given in eighteen minutes. Why? The missionary made me see *Africa*. He made me see *the place* where he was working. He made me *see himself at work*."

We are not all furloughed missionaries, but there is a suggestion for the coming Fall and Winter's work for each leader of a society or band. Make your audience SEE THE COUNTRY where the Board is at work. Make them SEE THE PLACE where the missionary is at work. Make them SEE THE MISSIONARY working.

Rev. E. D. Lucas of India gave an added suggestion. He said:

"We are in the midst of a war. We need to size up the situation as it exists. We are combating with great forces. The missionary propaganda needs to be sized up with military precision. Twelve months ago America was not ready for the missionary message as she is prepared to-day. The missionary message is the message of the War, GIVING THE BEST THAT IS IN US. All that we are capable of giving, the very utmost. We needn't play with pictures this year, or dress in costumes, or run around like a circus, WE NEED TO PRESENT CHRIST. We need to present to the people the fact that money invested in Missions, brings in ONE HUNDRED PER CENT."

A CHALLENGE TO CHRISTIAN WOMEN

A MESSAGE FROM THE EXECUTIVE COMMITTEE OF THE FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA

In these crucial days which are testing the character of all men and women, when the political and moral life of our nation is imperiled, we must face the fact that our missionary enterprises stand also in grave danger. With the appeals from the Red Cross and other relief organizations, to which our hearts eagerly respond, many a woman feels that the missionary cause must give way for a while to these other emergencies. But the result of such turning away of regular gifts upon which the Boards have depended would result in a crippling of established work and a loss of ground which would be nearly or quite irrevocable. It is time to send out a word of warning.

The new need must not be met at the expense of the old.

The history of missions shows that times of great national crises were also times of great missionary activities. To cite only a few out of many:

The American Board sent out its first missionaries during the war of 1812. The Woman's Missionary Union was born in 1861 midst the throes of the outbreak of the Civil War, and in the decade following nearly all the leading Woman's Boards were organized. During these last three years England has maintained all its missions and a Canadian Board had the largest receipts last year in all its history.

Women, the challenge comes to us. We must hold fast to the work to which God has appointed us. The great lesson of the war is that true Christianity has been lacking. To give Christianity to all the world is the supreme task of the church, and have not we women dedicated ourselves to this task?

In the special meeting of the Federal Council held in Washington in May, Dr. John R. Mott and Dr. Robert E. Speer uttered stirring words calling to a larger work of evangelism than ever before. Never were there such challenging opportunities as to-day. Africa and Asia stand at the crossroads. *To-day* we can lead them to Christ if we are faithful, but it may mean at such cost as we never have dreamed.

The challenge is calling us to a greater unselfishness—yea, to sacrifice, and it is leading us out to a larger service than we have ever been capable of in the past.

How will you meet it? How will I?

Mrs. J. H. Moore,
President of the W. B. F. M. of N. A.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Regular meetings of the Society discontinued until September 18th.

TOPIC FOR PRAYER: *Africa.*

THE receipts for the first quarter of the fiscal year have been most encouraging. The gifts last year from the Presbyterial Societies for regular work amounted to $33,324.88, not counting legacies; for this year, $35,889.82, making an increase of $2,564.94. May this heroic spirit of sacrifice and courage continue

through the year, and may this be a year of great blessing in our work!

Is there not "a going in the top of the trees"? In the hush of summer when regular missionary meetings are few, the listening ear catches a new inspiring note now and again, which fills one with thanksgiving and hope.

THE financial aim of a five per cent forward march in every presbyterial society and after the balance of our Latin America and Siam Fund shall have been paid in—the $36,000 War Emergency Fund this year to enable our missionaries to *live* in these days of ruinous rates of exchange, seem not only possible but sure when we receive such letters as these: "When our good president brought your message to us for the extra money, I wish you could have seen our women—all anxious to take the work; all the presidents felt sure they could raise the money, and may I tell you that when the Bible Class sent me the five dollars for foreign missions which they had thought to expend on flowers for the funeral of my dear one. I gave it as the first offering for our new work." "When thou hearest the sound of the going in the tops of the mulberry trees, then shalt thou bestir thyself."

MRS. LOVE of Fulasi, W. Africa, writes in one of her letters: "I have started the first girls' boarding school at Fulasi. There is no money for the plant, so I took an old house and had it fitted with beds to serve as a dormitory. The house is about ten feet wide and perhaps thirty feet long. I have turned any number of girls away but still have forty-four in the house. The school numbers one hundred and nine, including those who live in near-by villages. It is run under difficulties, because we have no slates or pencils, but by spreading beeswax on boards and using a pointed stick they learn to write a little. Some of them write in the dust on the floor."

MISS RIKER of Yamada, Japan, writes: "There is one use of dolls that would pay—spite of the high duties on them—and that is a family of dolls to be part of the kindergarten equipment. Different sizes and types of dress could be used to produce a typical American family, and as a permanent equipment would be cared for and used for years. I can use all the picture postcards I can get and will be very glad to have them, only tell people to let the writing alone and not scratch over it. Sabbath School picture rolls are most useful; picture books of birds, animals, flowers and children; songs for the babies with catchy tunes would be very welcome—the words can be translated. Pictures of flowers, birds and animals for the classroom walls would be of much pleasure and profit."

From Chicago

Meetings at Room 48, 509 South Wabash Ave., every Friday at 10 a. m. Visitors welcome.

OUR apportionment sheets for 1918-19 are being made up as rapidly as possible and we hope to have them in the hands of Synodical Officers in September. We shall be greatly obliged and aided in our work if errors are promptly corrected and reported.

SEPTEMBER opens up our Winter Campaign again, and never did our work call for greater efficiency, or greater sacrifice. The appeals for this World's Work are tremendous, but *our* appeal is for *preparedness for eternity*, and our warfare is a world war.

WINONA; 1917.—This Summer School of Missions with seventeen different denominations represented, followed the example of all its predecessors for the season in breaking its previous record of attendance. This was especially true of its Girls' Camp which entertained one hundred and sixty-one young women, of whom a hundred and sixteen were Presbyterian girls. And what a fine lot they were! And how they enjoyed the very unusually charming accommodations of the "Bethany Girls' Camp." which when completed will be one of the best equipped Girls' Camps in the country; with its own beach, boats, golf grounds, tennis courts, auditorium, and group cottages, each housing ten girls and the house-mother. Mornings of study and work; afternoons of play; evenings of music, pageantry, lectures, and bed-time confidences.

For the "grown-ups" a course of deeply spiritual and inspiring Bible study in that "bottomless" epistle to the Ephesians; platform presentation of both the Home and the Foreign study books of the season; together with group study classes in each; and a two-hour Normal class for intensive study, confined to a limited number. Then an unusually suggestive course in Methods, conferences of many kinds, formal addresses and informal talks by missionaries, pageants and plays, filled the days almost too full. Nor were the children neglected; they had their story hour with a real story-teller; while leaders in children's work had a practically helpful course in ways of working.

A pleasing surprise was the offer of "Billy Sunday," who was spending the Sunday at his Winona Cottage, to take the Sunday afternoon service, when he preached to an audience of over seven thousand.

The need of putting "first things first" in these days of many appeals, and of enlarging as well as conserving our missionary work, was strongly emphasized, and met with intelligent approval. Every year demonstrates more and more conclusively the value of these weeks of concentrated study of missions under expert leadership and with co-ordinated purpose.

IT was a good, helpful school, with the largest attendance in our history. The young women more than quadrupled their number of last year. Mr. Peterson has invested a lot of money in that Bethany Camp, and it is going to be the best equipped in the U. S. when it is completed. It will have thirty-six of those group cottages, with electric lights, running water, and most comfortable

beds. Their auditorium is beautiful. *Our* Summer School certainly excels the others in this respect. And when our Missions Home is built, as we hope it will be by next year, we shall have a fine equipment.

RECENT missionary visitors at Room 48: Dr. Martha Hackett, Canton, China; Dr. James McKean, Siam; Rev. J. B. Ayres Japan. Dr. Hackett arrived in America in June, while Dr. McKean and Dr. Ayres returned to their fields in Japan. Our sympathy and prayers follow Dr. Ayres and his children, so recently bereft of wife and mother.

THE Annual Report of the Board of the Northwest was sent to all Synodical and Presbyterial officers, the presidents of local societies and to our missionaries in June. If any one who is entitled to the Report has not received a copy please notify the office.

☛ Do not send orders for leaflets, Yearbooks or other literature to WOMAN'S WORK but to your own Headquarters.

From New York

Meetings discontinued until October fourth. Orders for literature should be sent to Room 818, 156 Fifth Avenue, which will be open during office hours.

FOREIGN MISSIONS SUMMER SCHOOL,
NORTHFIELD, JULY, 1917.

"IT seems fitting that this Fall message to our societies should be sent from this conference, that its echoes may come to you as suggestions for our work. The Presbyterian delegation numbers 123. There should be more. Write large on your memorandum books Northfield, 1918. We want more of our girls for Camp Westminster. There are forty-five this year. The camp girls and their songs were a special feature of the Presbyterian Rally. It is an optimistic conference. Over thirty missionaries have spoken. They all struck three notes: Need—opportunity—advance.

WE are all studying Africa. As we follow the Trail and the Lure let us emphasize the way in which our native Christians at Elat and Efulen stood the test of eighteen months of war.

IN his inspiring conference sermon, Dr. Calkins said: I hope every Mission Board will call for an advance this year. As you know our own Board has already sounded this note. It is a year of large things—a year of world needs and world conditions During these years of war the missionary societies in Great Britain and Canada have increased their gifts. The native church in Africa has doubled its gifts. Can we do less?

EMPHASIZE the Special—the War Emergency Fund for missionary salaries, for which you have received your apportionments.

THE word with which Dr. Speer closed the conference we may well take for our slogan. The word "amplius" no contraction—no curtailing but an expanding—a widening of our work to meet the challenge of the world."

A. M. D.

THE Christian Endeavor Societies are being urged this year to try to attain one hundred per cent. in the Standard of Excellence for Young People's Societies. Presbyterial contests with banners or other prizes awarded for the highest attainments are suggested to stimulate activity. *Presbyterian Young People* will publish an Honor Roll of societies attaining eighty per cent. or more this year.

THE fourth annual outdoor meeting of the Little Light Bearers of Garden City was a great occasion. In the four years of its existence the society has grown from fifteen to one hundred and fifteen. Mothers and friends co-operated in making this fourth anniversary a very interesting and successful one.

Now is the time to plan for an Extension Department in your society if you have not already done so. Make a full list of those who may be reached in this way and secure the most enthusiastic and tactful leader you can find. Your secretary of literature will help in choosing the leaflets which will be most interesting and effective. A small outlay from the contingent fund will secure them.

☛ Do not send orders for leaflets, Yearbooks or other literature to WOMAN'S WORK but to your own Headquarters.

From St. Louis

Meetings every other Tuesday in the month at 10.30 a. m. Visitors welcome. Headquarters Odd Fellows Bldg., 807 Olive St. Send to Room 7 for literature.

MEETINGS continued through the summer months, with fair attendance and good weather.

THE State School of Missions in Texas, the Young People's Conferences in Topeka and Hollister were occasions of intense interest and value in the territory. Our Young People were so alive to the present and future outcome of these meetings that enlarged plans for those of next year were enthusiastically discussed. A bunch of clippings from Texas papers, in regard to the Interdenominational School of Missions make interesting reading. A glance at the list of topics discussed during sessions, and recognizing the sweep of conditions and things covered, makes one realize the possibilities of such a school.

"THE Pageant of Peace and War," given by the Young People of church societies was well received—the striking contrast between the tragedy of War and the blessedness of Peace left its sure impress.

AT Topeka's Y. P. Conference under oversight of Highland Presbytery over a hundred were enrolled. The Topeka people did everything which could be done for the comfort and pleasure of the delegates.

EMPORIA COLLEGE invited the Young People to hold the Conference of 1918 there, making the Conference a State affair.

AT our last meeting Mrs. Campbell read a delightful letter from Mrs. Maud R. Jones,

China. It was a chapter out of her every-day life; a country trip; problems to solve: finding a competent native teacher to take the place of one incompetent; holding evangelistic meetings, or mothers' meetings; or a tea for mothers and their children; a twenty miles' ride on a donkey—each event meaning service—her service for her Master.

By order of our Executive Committee, a definite statement concerning our Board's Ten Thousand Dollar Special has been sent to our auxiliaries. Of course, they will want to meet every penny of it. They accomplished a far more difficult problem in the China Campaign. They will do this. Some one asks: "What are Christians put into the world for, except to do the impossible in the strength of God?" May we not find the keynote of our success right there, in that question?

☛ Do not send orders for leaflets, Yearbooks or other literature to Woman's Work but to your own Headquarters.

From San Francisco

920 Sacramento St. Meeting first Monday of each month at 10.30 and 1.30. Executive session every third Monday. Prayer service first and third Monday from 12 till 12.30.

Occidental Board always welcomes at its bi-monthly meetings, missionary speakers who may be passing through San Francisco.

If the Presbyterian Mission Board had a decoration similar to the proud one which England confers on her heroes there would be many Distinguished Service Orders bestowed on our missionary heroes. Two of these, Dr. and Mrs. E. P. Dunlap of Siam, were present and spoke at the June meeting of the Occidental Board. Later that afternoon they sailed on the return voyage, after forty-two years of service, to their beloved field. Inspiring words were also heard from Miss Hodge of the Southwest Board, returning to the Philippines, Dr. Silas Johnson and Mr. Heminger of Africa. A touching feature of this meeting's program was the simple yet eloquent message of our dear Chinese teacher, Mrs. Yeung, recently returned from a visit to her mother in China, ably translated into English by Miss Mary Bankes. This Chinese woman, with Christian grace shining from her sweet face, earnestly pleaded for prayers that her mother, who is a Christian, may be more reconciled to the daughter's absence in San Francisco, where she feels she is called to her work among the girls of the Mission Home and the women of Chinatown.

The Chinese girls from the Home are to have a three weeks' outing at Camp Meeker among the redwoods, by courtesy of the Presbyterian Orphanage Board. An interesting "exhibit" of the Home was presented at the July meeting, by Miss Higgins—a tiny Chinese baby girl whose mother had died As the father did not want her, it was arranged at the hospital that she be given to the Home.

Mrs. Denniston, Treasurer, reported an advance in gifts of $615.00 for the first quarter.

News was received of the death from diphtheria, at Kolhapur, India, of our missionary, Miss Kathryn Stewart, just one month before the death of her brother, Mr. John Stewart, husband of our Board Librarian, an elder in Calvary Church, San Francisco.

Madame Angelini, of Italy, told of the wonderful Waldensian Church. It is Protestant, and Presbyterian in form of government and faith, claiming descent from Apostolic times. Mentioned in the writings of Jerome, in the Fourth Century, it is a link between Apostolic days and the Reformation. Persecuted, the Waldenses fled to the Cottian Alps. Travelling as peddlers, the only way they could propagate their faith, they lived, suffered, and died for the glory of Jesus Christ, and preserved an open Bible for Italy. During the present war, and others, they have been true to God and country, sustained by a simple, apostolic faith.

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From Portland, Oregon

Executive meeting at 10 a. m. on first Tuesday of each month, and popular meeting on third Tuesday at 2.30 p. m. in First Church. Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

Our Board invites missionaries about to pass through our territory, to send due notice to Mrs. F. I. Fuller, 503 Spring Street, Portland.

It has been known that the time is at hand when we can no longer delay the extension of the Frances Newton Hospital for women and children at Ferozepur, India, where our dear missionary, Dr. Maud Allen, has done her splendid work for our Board. She, herself, by sacrifices has made some improvements on the hospital, and three years ago a legacy of $150 left by Mrs. Gove of Spokane, was applied towards a new ward. But all the time the work of our noble missionary was made difficult and circumscribed by the inadequate hospital. She has done almost superhuman things with meager equipment.

Mrs. Goss said in an executive meeting a few weeks ago: "I find the secretaries of the Assembly's Board would consent, and Dr. Allen is to be with us the coming year. Why should we not make the effort to raise the $5,000 for her to take back when she returns, to enlarge the hospital?" A vote was taken in favor of making this our "special" this year.

It will not seem impossible when we consider that if every woman of our Board were to give one dollar this year, outside of her regular contributions to missions the money would be raised. Of course, some women could not give a dollar, but could give their quarter or half dollar. Many women could give several dollars, and so the money be raised without great sacrifice by

any one. But we have never found our missionary women afraid of sacrifice.

DR. ALLEN and her mother arrived in Seattle the first of June and the women of that presbytery have been so impressed with her and her work that they have already made the first gift to this fund. Thus it *is started*, and our North Pacific Board women have never yet failed in raising any such extra that they have started out for. Bracing ourselves with the prayer of faith, let us pull altogether and bring in this $5,000 extra for the Frances Newton Hospital!

DR. ALLEN will come to Portland in September. Her first visit will be to Willamette Presbytery, whose missionary she specially is. She will make other visits before she goes East to take up medical study before she returns to India. She will be in this country a year.

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RECEIPTS TO JULY 15, 1917

By totals from Presbyterial Societies

Woman's Foreign Missionary Society of the Presbyterian Church

CARLISLE,	$1,681.87	NEW HOPE,	$19.95	Receipts from June 15 to July 15,	$3,028.18
CHESTER,	10.00	OXFORD,	18.54	Total since March 15,	48,260.81
CLARION,	25.00	PORTSMOUTH,	50.00	Armenian Relief Fund,	51.00
COLUMBIA,	81.50	STEUBENVILLE,	5.62	Siam Extension Fund,	4.00
FLORIDA,	10.90	UNION,	4.00		
MCMINNVILLE,	19.25	Miscellaneous,	1,097.91		
NASHVILLE,	3.64				

(Miss) ANNA VLACHOS, *Treas.*,
501 Witherspoon Building, Philadelphia.

Women's Board of Foreign Missions of the Presbyterian Church

BROOKLYN,	$301.00	OTSEGO,	$113.00	Receipts From June 16th to July 15th:		
CAYUGA,	162.77	PRINCETON,	32.00	Regular,	$6,073.66	
CHAMPLAIN,	103.01	PROVIDENCE,	34.00	New War Emergency Fund,	32.00	
CHEMUNG,	153.00	ST. LAWRENCE,	55.66			$6,105.66
EBENEZER,	215.50	STEUBEN,	188.00	Total since March 15th:		
GENESEE,	89.97	SYRACUSE,	114.00	Regular,	$21,290.82	
HUDSON,	44.00	TROY,	243.00	War Emergency,	25.00	
LOGAN,	51.50	UTICA,	449.25	Latin America & Siam,	379.45	
LONG ISLAND,	55.00	WESTCHESTER,	354.50	New War Emergency,	34.50	
LOUISVILLE,	11.00	Legacy,	250.00			$21,729.77
MORRIS & ORANGE,	941.00	Interest,	1,273.50			
NEWARK,	358.00	Miscellaneous,	441.00			
NORTH RIVER,	72.00					

(Mrs. James A., Jr.) NELLIE S. WEBB, *Treas.*,
Room 818, 156 Fifth Ave., New York.

The Women's Presbyterian Board of Foreign Missions of the Southwest

HOUSTON,	$2.50	TOPEKA,	$360.88	Relief Fund for year to date,	$91.75
OZARK,	56.78	Miscellaneous,	130.72	M. D. C. F. for month,	1.00
				M. D. C. F. for year to date,	186.60
Total for month,			$550.88		
Total for year to date,			8,410.10		
Relief Fund for month,			5.00		

MRS. B. F. EDWARDS, *Treas.*,
Room 707, 816 Olive St., St. Louis, Mo.

The Woman's Occidental Board of Foreign Missions of the Presbyterian Church

BENICIA,	$94.60	SACRAMENTO,	$122.30	Receipts March 15 to June 15, 1917,	$5,939.38
LOS ANGELES,	3,494.78	SALT LAKE,	209.00	Emergency,	19.25
NEVADA,	6.00	SAN JOAQUIN,	280.00		
OAKLAND AND		SAN JOSE,	205.35	Total Receipts to June 15, 1917,	$5,958.63
SAN FRANCISCO,	754.15	SANTA BARBARA,	245.75		
OGDEN,	10.00	SOUTH ARIZONA,	16.60		
PHOENIX,	205.35	Miscellaneous,	25.00		
RIVERSIDE,	270.50				

MRS. E. G. DENNISTON, *Treas.*,
3454 Twenty-first St., San Francisco, Cal.

The Woman's Presbyterian Board of Missions of the Northwest

ABERDEEN,	$21.00	FREEPORT,	$128.80	PEMBINA,	$58.25	YELLOWSTONE,	$30.00
ALTON,	8.00	GRAND RAPIDS,	27.00	PETOSKEY,	74.46	Miscellaneous,	13.32
BLOOMINGTON,	20.00	HELENA,	20.00	PUEBLO,	1.00		
BUTTE,	86.65	INDIANAPOLIS,	80.50				
CAIRO,	37.05	IOWA CITY,	69.25	Regular Receipts,		$4,462.79	
CHICAGO,	1,899.09	KALAMAZOO,	44.00	Million Dollar Fund,		51.00	
CHIPPEWA,	80.50	LAKE SUPERIOR,	48.00				$4,513.79
CORNING,	20.00	LANSING,	72.00				
DAKOTA,	20.00	MADISON,	182.00	Total Receipts, March 16 to July 15, 1917,			$39,227.25
DETROIT,	1,094.74	MINNEWAUKON,	10.50				
EWING,	35.96	MONROE,	48.00				
FLINT,	40.50	NIOBRARA,	43.22				

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 509 South Wabash Ave., Chicago, Ill.

Woman's North Pacific Presbyterian Board of Foreign Missions

BELLINGHAM,	$40.00	OLYMPIA,	$142.00	TWIN FALLS,	$53.25	WILLAMETTE,	$129.40
BOISE,	79.50	PENDLETON,	12.25	WALLA WALLA,	62.50	Miscellaneous,	91.47
CENTRAL		PORTLAND,	715.47	WENATCHEE,	32.00		
WASHINGTON,	225.50	SEATTLE,	752.34	Total for Quarter,			$2,612.18
COOS BAY,	7.50	SOUTHERN					
GRANDE RONDE,	42.00	OREGON,	41.25				
KENDALL,	11.00	SPOKANE,	174.75				

MRS. C. M. BARBEE, *Treas.*,
454 Alder St., Portland, Oregon.

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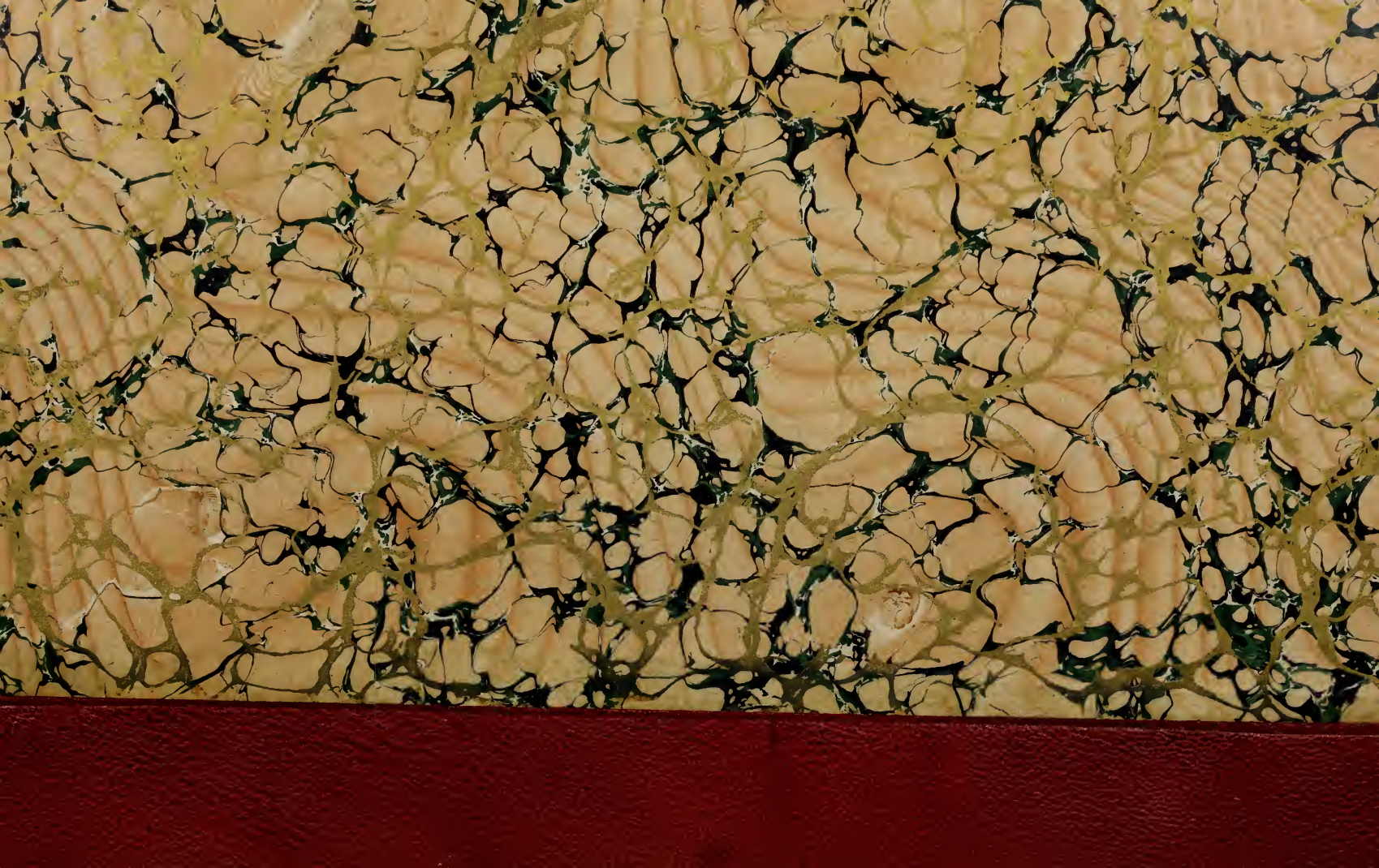
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